

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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A SERMON,

BY EDWARD TURNER,

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TEXT.—"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

The doctrine contained in these verses is rendered the more important from the consideration, that it was directed to the immediate disciples of our Lord just before his ascension, with special reference to the duties and labors of their ministerial office. The injunction to "preach the gospel to every creature," is equally as obligatory upon all public teachers, as it was upon those to whom the command is given in the text. The consequences which will follow either the belief or the disbelief of the gospel, are the same they were in the time of the Apostles; and from hence we discover the necessity of a correct knowledge of the gospel: as without this, no preacher can feel authorized to promise salvation, as the effect of faith, or denounce condemnation, as the result of unbelief.

It may not be improper to suggest in this place that to preach the gospel is one thing, and to state the consequences of believing, or disbelieving it, another.—The proper distinction, between the two points, should always be carefully observed. The direction that Christ gave his disciples, to "preach the gospel," was of a general nature; it related to their duty, as "stewards of the manifold grace of God." The effects, which are stated to follow faith or unbelief, formed the subject of a special communication, which the Saviour was pleased to make to his ministers. It follows, then, that the disciples were not commissioned to go out in their Master's name, and assure mankind, that "whosoever believed should be saved, but that he who believed not should be damned," and at the same time to call this declaration, the gospel. For it would, most certainly, be very natural to ask, "what is that truth, the belief of which will save him who receives it? What is the nature of that doctrine, the rejection or disbelief of which produces condemnation?" These are questions, in the proper solution of which, both preachers and hearers should feel, that they are solemnly and deeply concerned.

The discussion of this subject will embrace the following articles:—

First. We shall enquire, what is to be understood by the gospel?

Second. Offer some reasons why the gospel should be preached to every creature?

Third. State, in a distinct manner, the effect of believing or disbelieving it.
It is consonant to the design of the discourse, and, as we believe, with the general scheme of the gospel, to shew, that there must have been a truth, existing as such, before it was proclaimed to the world, and that the ministry of the Apostles consisted in making this truth manifest. The truth, here adverted to, is called the gospel; and the proclamation of it is called the preaching of the gospel.—We mean, by the truth of the gospel, a great and important fact, which is not lessened by unbelief, nor increased by the faith that man exercises. Truth, of any kind, does not derive its character from the act of believing it; nor can it lose its character, as truth, if ever so many should discredit it. The truth of God is eternal; nothing can be added to it or taken from it.

It may assist our enquiries under this head, and it may enable us to ascertain with more precision, what the gospel is, to shew, that there are two ways, in which Divine truth is expressed in the Scriptures. In one instance, a doctrine, precept or commandment is said to be true in God, in another, it is represented as true in man. St. John has this observation, "again, a new commandment I write unto you, which thing is true in him and in you; because the darkness, is past, and the true light now shineth." A man, that forms the design of an edifice, with sufficient foresight and calculation to avoid defeat, when he has made a plan of the intended structure, can exhibit it to others, who, according to the evidence which they have of the ability of the architect, will believe in the erection of the edifice. The commencement, progress and end of the work are things that are true, in the mind of the builder, and in proportion as others receive the knowledge of his plan, they become true in them. The Apostles intimate that the scheme of salvation by Jesus Christ was true in God from eternity; nor with-

out supposing this can we affirm any proper idea to the declaration that Christ was "the Lamb slain from the foundation of the world." St. Paul informs his Ephesian brethren of the eternal truth of God, in these words, "according as he hath chosen us in him, before the foundation of the world." And after stating what God had wrought on their behalf, by Christ Jesus, he goes on and observes, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself." The eternal purpose of the Father was true in him, before he imparted the knowledge of it to any of his creatures. It did not become a truth by the subsequent faith of those who believed in it; and it is equally fair to conclude, that no hardness of heart or unbelief, on the part of man, could defeat this purpose, or render truth a falsehood. But when the primitive preachers of the gospel were made acquainted with the plan of salvation, it was then "true in them," and that for a sufficient reason, "because the darkness is past, and true light now shineth." Hence, St. Paul was desirous that his brethren might "prove what was that good, and acceptable, and perfect will of God." But this will must have existed in God, and have been a truth, before it could be "proved" in open manifestation to the minds of his creatures.

The reflecting mind will easily conceive of the nature of the gospel from an attention to common events, as methods of representation. A parent makes provision for the future welfare of his child, while yet an infant; he bestows an inheritance upon him, and places it in the hands of another, to be put into the child's possession, when he shall have arrived at a stage of life, in which he can improve and enjoy it. The father may communicate the knowledge of this truth to his son, while he is still in his nonage; but the fact of the gift does not depend upon this communication; on the contrary, the communication is the effect of the gift, which had been previously bestowed. The requirement to believe in the father's declaration would stand entirely on the truth of the covenant, which made the inheritance sure to the child. Hence the scriptures testify that "God hath given to us eternal life and that this life is in his Son;" they assure us, that "our life is hidden with Christ in God;" they declare, in positive and unconditional terms, that "God so loved the world that he gave his only begotten Son, that the world might live through him." They uniformly represent the love of God, the inheritance which he bestows, the purpose that he formed "to gather together in one all things in Christ, whether they be things in heaven, or things in earth," to be truths, contained in the will of God, antecedently to any manifestation to the children of men. The gospel is the method of manifestation; it is the "light, in which we see life;" it is the revelation of the mystery of the Divine will, which is, that "all men should be saved, and come to the knowledge of the truth." It is therefore, "glad tidings of great joy to all people."

But the gospel is likewise called a testimony; and this term assists our conceptions of its true character. "This gospel must first be preached to a testimony among all nations. Be not thou, therefore, ashamed of the testimony of our Lord." The ministers of the gospel are called witnesses; and this form of expression helps to elucidate our subject, and to establish the truth of the preceding observations. Now, what do we understand by these terms? They always convey the idea of a fact existing previous to the testimony of its existence. The witnesses can in no case by their testimony, produce the fact or constitute the thing true, of which they testify. It will not surprise the intelligent reader of Scripture, to be informed that even the advent of Christ added nothing to the sum of divine truth; but he came to manifest truth, to display a system which had been true in God from the foundation of the world. Hence when our Lord "witnessed a good confession before Pontius Pilate," he made this declaration, "for this end was I born and for this cause came I into the world, to bear witness to the truth." It was in view of this that John, in the Revelations describes Jesus Christ as "the faithful and true witness."

The general course of reasoning adopted here, leads to these conclusions; that the gospel is, in an eminent sense, a revelation of the perfections, will and purpose of Almighty God; it exhibits our Creator's design in our existence, and manifests that love, of which our existence is an effect; it presents to all mankind an inheritance reserved for them in him in whom it was originally given; it calls on all men to believe and obey the truth, not by such faith and obedience to gain a title to eternal life, but to evince their realizing sense of the Divine veracity by accrediting his testimony, and their own true dignity by walking as the "heirs of God and joint heirs with Jesus Christ."

We next proceed to offer some reasons why the gospel should be preached to every creature.

Every man who reads the gospel, or is commanded to preach it, must feel some

interest in ascertaining the principles on which our Saviour's broad commission to his apostles is founded. These principles will now be briefly stated. They will be found to hold such a relation to each other, as not easily to admit of being separated, without destroying the foundation on which the christian ministry is established. We observe 1st.—That the gospel should be preached to every creature, because it meets the circumstances and is adapted to the situations of all human beings. Few will be disposed to doubt this proposition. If all have sinned, all need a Saviour.—If all men are naturally in a state of darkness, they all need the same light of life. Does famine prevail over the whole land, then all its inhabitants require "the living bread which cometh down from heaven." It is needless to go into a multitude of cases, to illustrate this principle. We will only remark, that the gospel is so congenial to the best interests of all mankind, that Jesus Christ as he appears in the gospel may very properly be called "the desire of all nations." This however is not because all nations have heard of the name of Jesus, and learnt the character which he wears as the Saviour of the world, for this is not true; but he is their desire, as an object suited to the condition in which sin and ignorance place the children of men; and further, the inhabitants of the world desire the gospel, and seek it and sigh after it, in a manner similar to that in which "new born babes desire" the nutriment that nature has provided for their sustenance and growth.—To say otherwise is to detract from the value of the gospel, and make it of little or no account; for certainly it can possess but small claim to our attention and regard, if it does not ameliorate our condition, which it cannot do, unless it bestows what we really need. 2. It is proper that the gospel should be preached to all, because all are interested in the blessings which it brings to view. This statement must be correct, if we consider the gospel as the revelation of the Divine will; and no other principle, especially a contrary one, can be assumed without supposing that God invites us to listen to that in which we can hear nothing to our benefit, or calls us to partake of that which was never provided for us. Suppose that a famine reigned in the dominion of a certain prince, who was able to satisfy the wants of all his subjects. Should this prince send abroad his heralds with his royal invitation to come and have their wants supplied, his subjects, if this invitation was universal, would justly consider themselves as interested in the favor which their sovereign had proposed. But what would be their surprise to be told by the same messengers, that it was never the intention of the prince, that but a very small number should receive any benefit from the offer? And should these messengers endeavor to explain the mystery by saying, that the invitation contained only the revealed will of the prince; while the secret will was, that only a few should partake of the blessing; it would be so far from removing the difficulty that it would greatly augment it; it would, in fact, be an effort to explain one mystery by proposing another greater.

Such a statement implies an idea which we are not able to grasp; it holds up the notion of two wills, existing at the same time in the same being, and what is still more incomprehensible, those two wills are directly opposed to each other. It is certainly a sacred pleasure, to contemplate the gospel as uniform and consistent in the design which it discloses and the invitation that it publishes. If we believe that the gospel is "the revelation of the mystery which has been kept hid from ages and generations," and if we further consider it as revealing the purpose of God, that "all men should be saved and come to the knowledge of the truth," then we discover a glorious harmony of design and exhibition; the gracious calls and invitations of the heralds of the prince of life, correspond exactly with the determinate counsel, which has given bread from heaven "for the life of the world." This language will need no comment, "ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, buy wine and milk without money and without price."

We proceed in the third place, to state distinctly the effect of believing or disbelieving the gospel. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The words of the text are understood to contain both a promise and a threatening; a promise to the believer, of salvation for exerting an act of faith in Christ, a threatening to the unbeliever for his rejection of the gospel, and continuance in his infidelity. That both the salvation promised and the condemnation threatened belong to the world to come, is likewise a proposition that has obtained credit, very generally, in the religious world. We shall be justified in attempting to arrive at the proper application of these words, by reasons already stated, and from the consideration, that the threatening in the text is supposed to militate with a doctrine which we hold as scriptural.

For a general understanding of this portion of our subject, let us have recourse

to some of the many scriptures, in which faith and unbelief with their different consequences are described in the most unequivocal language. St. John has given this view of the matter; "he that believeth on the Son of God hath the witness within himself; he that believeth not, God hath made him a liar, because he believeth not the record, that God gave of his Son; and this is the record, that God hath given to us eternal life, and this life is in his Son." The inferences which flow from the premises here laid down, are as follows: the believer in Christ has a witness in himself of a fact, which the witness manifests to him, but which did not become a fact by the power of testimony. The truth believed possessed the same character before as after the fact of faith. Again, the unbeliever makes God a liar by his unbelief; hence the truth of God must embrace the interest, that is, the eternal life of the unbeliever, or else he could not make God a liar by disbelieving his record. We are told, moreover, what this record is, which some discredit and others discredit; "God hath given into us eternal life, and this life is in his Son." If God had not bestowed this gift, no man could have either merit or happiness in believing, as his faith would have no proper object; and if the unbeliever were not an heir of the heavenly inheritance, he would have no such record, proposed to him as an object of his faith, or if he had, he could not be culpable for disbelieving it. No man's felicity was ever promoted by believing a falsehood, and no punishment, either privative or positive, was ever denounced for disbelieving it.

Let us try an application of the doctrine of the text, in view of the scheme of election to eternal life and reprobation to eternal misery. This plan supposes that a portion of mankind were chosen from eternity to be heirs of immortal glory, that the rest were formed vessels of wrath; and that for the first the Saviour died and rose again, while his death and resurrection had no reference to the latter, except being the means of increasing their condemnation. Now, the ministers of Christ are supposed to address men of both these descriptions, and to call upon them to believe to the salvations of their souls. But what shall they believe, which may be called the truth? The elect, indeed, if they believe in their own final salvation will believe the truth; but one of the non-elect, having such views, would believe a falsehood, a falsehood too, of such a character as no act of faith could make a truth. If, on the contrary, the reprobate should believe in his own perdition, he would assuredly believe the truth; though it would want the characteristics which the truth of the gospel always possesses; it produces "all joy and peace;" it makes the subject "free indeed."

It will now be shown, in reference to the salvation which results from faith, that there is a distinction between what is true in the purposes of heaven, and what is made manifest to the creature; in other words, Salvation is both general and special; Hence, the Apostle has asserted, that "God is the Saviour of all men, especially to them that believe." How this Salvation is effected in the latter or special case, will easily appear. Two men have been sentenced to death for a violation of the laws of their country. At the period when they expect to suffer, a pardon is produced and read by the proper officer. And this pardon has all the sanction of authority, it is read to the criminals as a truth, as "the record which is given" of the mercy and compassion of the government. Suppose that one of the persons alluded to, believes what he hears, and is filled with joy at the good report; the other will not give his assent, but continues to oppose the fact proposed in the instrument that has been read. It is easy to see that the believing culprit is saved by his faith. But from what is he saved? Will it be said that he is saved from execution? The government, by its own, independent act, had saved him from that, and the document which has just been read is a proof of it. No. The miserable man is saved from the fear of death, and from all the horror attendant on the expected event. Thus, though both are included in the act of grace, yet the one is the subject of a special salvation. For, we will suppose, that the other still remains in darkness and cannot receive the truth, as it has been published. Now, what is, or will be the effect of this stubborn infidelity? If some person present should advise the officer to execute the criminal immediately, as the just reward of his unbelief the suggestion would meet with nothing but contempt, as it would evince great inhumanity and astonishing ignorance of the law, which preserves the right to pardon as well as the power to condemn. But we ask, would not every reasonable person conceive, that the culprit suffers a sufficient punishment from his own unbelief? Is it not sufficiently obvious, that notwithstanding the clemency of government, the man who disbelieves is still under condemnation? Hence, to illustrate our subject still further, we are told, that "he that believeth not is condemned already;" and again, "he that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

It is proper to observe, that when we quote such passages as the above, we should always feel ready to admit the consequences of unbelief, as fully as that of faith, and we should be careful not to attach any conditions to the one case, more than the other. The unbeliever cannot escape the dreadful effect of his unbelief, any more than the believer can avoid the legitimate result of his faith. But at the same time, we should take care to shun that interpretation of these texts, which makes them absolute declarations of the interminable misery of the unbeliever.—It is a safe sign of the falsity of an argument when it proves too much. Many men, of whom we read, were once believers, and if the text is true, were once under condemnation. But this did not militate against their final salvation; for the same persons afterwards "believed and entered into rest." It is a happy reflection too, that unbelief does not change the purposes of heaven, nor falsify a single iota of the record of eternal love. "What if some do not believe, shall their unbelief make the faith of God without effect? God forbid." So far indeed is this from fact, that the very reverse seems to be true; speaking of the blindness of the Jews, Paul informs us, that "God hath concluded them all in unbelief, that he might have mercy upon all."

The immediate effect of mental blindness is illustrated in the scriptures with wonderful force and demonstration; and the divine favor, abounding beyond this blindness, is likewise exhibited. How blind was Jacob to the purposes of God, who still regarded him with the same benignity and was prosecuting a work to effect the salvation of his family, while the patriarch's unbelief exclaimed, "all these things are against me." How ignorant were his sons, of the benevolent feelings of Joseph towards them, while "he made himself strange," and while so many untoward events were taking place." Yet all this darkness and ignorance, with the super-added wickedness of their hearts, could not divert fraternal affection from its design; and while unbelief is indulging its dreadful forebodings, the injured, though not malevolent man, bursts upon the wretched subjects of ignorance and anxiety, with the soothing exclamation, "I am Joseph your brother." This sentiment is worthy of him who uttered it, and at the same time corresponds with the character and design of that Saviour who reconciles the world to God, "not imputing their trespasses unto them."

Unbelief is commonly said to be a sin of awful magnitude and of crimson dye, and we are often enjoined to be on our guard against it, from the consideration, that it is the "sin which easily begets us." If such observations are founded in truth, they must recognize some important fact, to which God has testified by his spirit; which being denied by the unbeliever brings the charge of falsehood upon the Author of truth. On the other hand, he, who, like the ancient christians, believes and is baptized, "sets to his seal that God is true." His faith is the medium through which he receives the spiritual blessings of the gospel, and his declaration and baptism are external testimonies of his internal assurance. His faith will possess a purifying, as well as a saving property, and as it "works by love," it must be fruitful of every good work. We shall not be told, that the faith, which rests on the promise of eternal life, without conditions to fulfill, is calculated to exclude all religious and holy exercises. We know, indeed, that the believer "enters into rest and ceases from his own works;" but it is not therefore true that the believer has no "labor of love" to perform. On the contrary, his is the most ample field, his the sweetest employment, his the noblest reward. Let us remember him who said, "my meat and drink is to do the will of him that sent me;" and be careful to recollect that the true faith gives virtue and religion their moral fitness. "Let them that have believed in God, be careful to maintain good works. These things are good and profitable unto men."

RELIGION. What is it that is bread to the hungry—eyes to the blind—feet to the lame—liberty to the captive—and joy to the world? What gives woman, the partner of our joys, the soother of our sorrows, that rank and standing in society, to which she was originally designed by her Creator? It is religion—pure and undefiled religion—which had its origin in the bosom of benevolence, and which has been fostered and cherished by the loving kindness of the Almighty. And is there to be found a female in the wide world, so lost in every thing that ennobles human kind, as that she can despise and attempt to destroy that which is her all?

Convention of Teachers. A Convention of Teachers commenced in Boston on the first Monday in April, to continue through the week. It is open to all teachers in New England. A National Convention will convene in the city of New York on the 4th of May, under the direction of the National Lyceum.

The Chapel, in which Mr. Irving performed his miracles of the tongue, has been closed to him by the Trustees.

heaven and swear by the Almighty, "that time shall be no longer,"—how awfully sublime will that moment be,—the thunders will roll furiously,—the vivid lightning flash with fiery universal creation in the ocean of forgiveness.

It is our duty to reason with ourselves, and devote now and then a few moments to serious reflection upon the value of an hour, or on the dispensations of Heaven. We are apt to survey the works of Providence with a partial, and ill judging eye.—We vain would travel upon beds of roses, without stepping upon the barren heath; and when obliged so to do, accuse our heavenly Father of unkindness, and cry out in agony "How ever sorrow equal to my sorrow."—How foolish and unjust are such complaints and exclamations. When corroding sickness is raging within the rose in vain breathes its fragrance upon us, but with delight we seize on the humble root, which is bitter to the taste, and disgusting to the sight. This bitter will produce the sweets of existence,—it will strengthen and invigorate the diseased frame; restore lustre to the languid eye, and flush the pale cheek with the glow of health.—The garish children of the spring, that adorn the garden, and decorate the field, are short lived and frail—they flourish to day, and to-morrow are worthless and withered. So in our progress through life, we find our pleasures are vain and evanescent,—they are scarcely tasted ere they are gone, and the remembrance of departed joys, is ever a source of mortifying and unavailing regret.—But the pains of life may generally be converted into lasting benefits; they are the medicines which can cure all our mortal diseases, they communicate their healing virtues to the discomfited soul, and afford vigor and sanity to the whole intellectual system.

He who has realized more pain than pleasure, has, if he truly reflects on his circumstances, more reason to be thankful than to repine, for there are many of his fellow creatures within the circle of his acquaintance, on whom the clouds of adversity have spent their force with redoubled fury.

A poet of the East gives us a lively picture of the value we ought to put on the present and future time, by the following animated reflections upon its inestimable worth:—"Whatever the sons of men may wish, or pant after in this world, they may certainly attain by diligence and perseverance in their several pursuits; but alas! there is one jewel which must forever elude the research of the most active and industrious. Past life, or time that hath fairly fled from us may be well compared to a brilliant, sparkling in the mine of eternity, whose lustre there only serves to make the darkness of our own minds visible, or having once despised a diamond of the purest water, which Providence had for a while consigned to our care. We may likewise consider each fleeting day, as a pearl at the bottom of the ocean of time, which no diver can ever again call his own, being, when out of mortal hands, as far removed from their reach, as the years beyond the flood." Let us then my friend follow the counsel of the wise man, though not expressed in elegant language, "not to make more haste than good speed,"—then shall we glide smoothly down the declivity of life and enter with joy on the unknown shores of eternity, and

"Since trifles make the sum of human things, And half our misery from our foolish springs, Since life's best joys consist in peace and ease, And few can save or serve, but all may please; O! let the ungentle spirit learn from hence, A small unkindness is a great offence; Large bounties to bestow we wish in vain, But all may show the guilt of giving pain."

Alieu for the present. "May the light of Heaven continue to shine around you."

FLETCHER.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 13, 1832.

FRUIT TREES. In noticing a statement which met our eyes in the Auguste Age, week before last, relative to the destruction of fruit trees the past winter, though we doubted not but that the statement was made on sufficient authority, we expressed our ignorance as to the manner in which the fact could have developed itself, then so early in the season. An agricultural friend, whom we respect, inferred from our remark, that we intended to contradict the statement. The inference is not correct. We did not intend to dispute the statement, or to doubt the veracity of the report in which it was first observed by us. We think highly of the veracity of that print as of the accuracy of the statement generally. Since our article was written, we have seen the "reasons" for the statement, and we now, therefore, able to comprehend the fact— from what we have heard and seen, we believe that fruit trees, particularly the parts of them grown out year, have been extensively injured. The consequence of this, we fear must be a failure of the fruit harvest the coming season.

NEW STEAM BOAT. A steam boat, intended to ply between this place and Waterville, is now nearly completed in this village, and will be ready to run probably as soon as the river will admit of navigation. If the machine not she will be a splendid and spacious boat, which will well nigh "astonish" our up river neighbors. She is nearly a hundred feet in length, and fourteen feet in height. The railing and awning over the boat will increase her apparent height several feet above this. She has two decks the whole length of the boat—the middle apartment being designed for passengers, which will be handsomely finished and well painted. There is a probability that Congress will grant \$10,000 for the removal of obstructions between Augusta and Waterville—a bill to this effect having passed stages. If this is done, no doubt can remain of a good navigation for the boat to Waterville.

COUNTY WEEK. The Circuit Court of Common Pleas, Judge RUGGLES presiding, commenced its session in Augusta on Tuesday last.

CITY ELECTION. The election for City officers took place in Portland on Monday last. No choice of Mayor was effected. The candidates were A. L. Emmons, J. Richardson, C. C. Clapp and J. C. Churchill. All the Aldermen and Common Council were elected. A new trial for Mayor will take place soon.

NEW POST OFFICE. A post office has been established in that part of Westbrook, known as "Steen's Plains," and L. B. Stevens, Esq. appointed P.M.

CONGRESS.—In the Senate, Friday March 30, after the reception of sundry petitions and reports, Mr. Dickerson, from the Committee on Manufactures, made a report accompanied by the following bill:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the day of—next, the following articles of Merchandise, when imported into the United States, in vessels of the United States may be entered free of duty, to wit:—All teas imported from China, or any other place east of the Cape of Good Hope, coffee, cocoa, almonds, figs, currants, raisins, prunes, plums, dates, grapes, filberts, black pepper, cayenne pepper, cinnamon, cloves, cassia, nutmegs, mace, pimento, ginger, capers, camphor, indigo, madder, madder root, gum arabic, gum senechal, shellac, lac-dye, lint seed, rape seed and hemp seed oil, sunae, argol, wood or pastel, bark, roots, nuts, nuts and berries used in dyeing, turmeric, tortoise shell, sponge, crude saltpetre, saffron, sago, olives, India rubber, brass in plates, Peruvian bark, juniper berries, oil of juniper, cochineal, ivory unmanufactured, opium, corals, quicksilver, aloes, ambergris, burgundy pitch, chamomile flowers, coriander seed, cantharides, castanas, catsup, chalk, corallus indicus, coral, corosive sublimate, cutlasses, daggers, dirks, down, and feathers of all kinds, epaulets and wings of gold and silver, filtering stones, tinof, frankincense, gamboge, hair pencils, hangers, hemlock, hebanas, hones, horn plates for lanterns, ipecacuanha, ivory black, ladanum, macaroni, millstones, musk, nuts of all kinds, rattans unmanufactured, reeds unmanufactured, rhubarb, rotten stone, saffers, spyglasses, telescopes, tamarinds in sugar or molasses, bristles, ox horns and all other horns and tips, parts of watches, sextants, quadrants, paintings, drawings, tin in plates and sheets, quilts and flax.

Mr. Forsyth moved to re-commit it to the committee on Manufactures with a view to have a bill reported which should comprise all the subjects connected with a permanent revenue. An animated debate of nearly five hours duration, took place on the motion to re-commit—in which it was advocated by Messrs. Hayne, Miller, Smith, King, Mangum, Benton, Brown and Forsyth, and was opposed by Messrs. Clay, Dickerson, Holmes, Foot and Sprague. Mr. Dallas also opposed the motion to re-commit, but proposed a middle course, which was to lay the bill on the table—pledging himself not to call it up until the committee should report further, or until it should appear that no further report would be made. He did not desire to act on the bill at present; but he did not wish, by recommitting it, to place it out of the power of the Senate to act on it hereafter, if he should think fit. The question was then put on the motion to lay the bill on the table, and was decided in the affirmative, by Yeas and Nays, as follows:

YEAS.—Messrs. Bell, Chambers, Clay, Clayton, Dallas, Dickerson, Dudley, Ewing, Foot, Frelinghuysen, Hendricks, Holmes, Johnson, Knight, Marcy, Polk, Prentiss, Robbins, Ruggles, Seymour, Sibley, Sprague, Tazewell, Tipton, Tomlinson, Waggoner, Webster.—27.

NAYS.—Messrs. Benton, Bibb, Brown, Buckner, Ellis, Forsyth, Grundy, Hayne, Hill, King, Mangum, Miller, Moore, Robinson, Smith, Troup, Tyler, White.—19.

The Senate then adjourned.

TEMPERANCE.

As the public are awakened to the cause of Temperance at this time, the following table may be useful as showing the different proportions of Alcohol or spiritus, contained in the different kinds of beverage made use of in this and other countries. We apply the term Alcohol to spirits whose specific gravity is 825 at 60 degrees of Fahrenheit's Thermometer, which is the highest point of concentration to which it is carried by simple distillation. By a more complicated process, the specific gravity of Alcohol is still further reduced, and when in its greatest purity equal parts of water and Alcohol constitute proof spirits; but the custom of determining this by the bubble which rises upon the top of the mixture when shaken in a proof glass or bottle, has reduced the proportion of alcohol so that by common consent it is now retailed about fifteen per cent below the above proportions. We will assume however in this table that Rum, Brandy and Gin are at fifty per cent or one half alcohol.

BEVERAGE OF THE		
Americans.	French and Germans.	per cent alcohol.
Rum	50 Claret Wine	16
Brandy	50 Burgundy	14
Gin	50 Vin de Grave	12
Whiskey	50 White Champ.	12
Port Wine	25 Fomignae	12
Madeira	25 Hermitage	12
Teneriffe	19 Red Champagne	11
Sherry	19 La Fite	10
Cape Madeira	18 Margeaux	10
Malaga	17 Tokay	9
Cider	13 Hock	8
Strong Beer	13 Muscat	8

By the above table it will be seen cider contains a greater proportion of Alcohol than the wines in common use in France, and one third more than Tokay, one of the most celebrated wines of Germany, and, perhaps, of the world. It has been customary, with a class of people, to drink brandy and gin mixed with equal quantities of water; this they denominated *temperate use of spirits* but they have been condemned by a class of people, who pronounce them *intemperate*, and say, that spirits in any shape is poison; but, at the same time, they approve of the use of a little Madeira or Port wine; which it will be seen by our table, contains the same quantity of alcohol as the top's half and half. Again, the Farmers often declare against the use of wines of any kind, even as they are drunk by the common people in France, while, at the same time, they are drinking a barrel of cider per week for family use; such are the views at present taken of temperance. If the *real friends* of temperance would investigate the subject more closely, they would find that one of the surest means of promoting their object would be to encourage the introduction of the grape and the manufacture of wines in imitation of Vin de grave, Hermitage, Champagne and Tokay, which from an astringent principle contained in them, are known to be more congenial to health, than alcohol and water, Strong Beer, or Cider; containing less alcohol in a given quantity than either, and therefore better adapted to the cause of temperance and health.—*Genesee Farmer.*

John Smith, aged 16, has been sentenced at Buffalo, N.Y. to state prison for 10 years, for highway robbery.

From the Frederick (Md.) Herald of Saturday.

Fur Traders.—A body of five looking men, about thirty in number, arrived in this city on Wednesday last from Boston, via Baltimore and the rail road, on their way to the Oregon Territory. They are under the command of Capt. Wyeth of Cambridge, Mass. and are to be employed in the fur trade by the Pacific Fur Company. The expedition is accompanied by a physician, a mineralogist and naturalist, and is fully equipped for the hazardous enterprise, being well armed with rifles, axes, &c. The baggage, &c. is contained in three waggons, which can be promptly converted into batteries, for the passage of rivers, and four dogs of enormous size have been enlisted as trusty sentinels. On the arrival of the expedition in this city, their tents were pitched in the vicinity of the depot, and the novel scene attracted a large number of visitors, whose best wishes accompany the adventurers.—Their ultimate destination is Astoria at the mouth of the Columbia river, from which place at the expiration of about five years, they will embark for their homes—but many scenes of wild adventure must be encountered in their journey through the trackless prairies, before the voice of greeting shall sound in their ears from the paternal roof.—Success attend them.

GEORGIA. The Savannah Republican publishes the following extract of a letter from Milledgeville, dated March 21. The Republican remarks upon this extract.

"The refusal of Judge Dougherty, to carry the mandate of the Supreme Court into effect, places Georgia in the attitude of resistance to the Federal Judiciary. It must have been anticipated, and therefore our people are prepared to meet it. We now look for excitement in the State, in regard to the decision of the Supreme Court in the Missionary case. Our people in the section, and from this in every direction, are unanimous, I believe, in the determination that the Missionaries shall not be discharged. Gwinnett Court was held last week, at which time and place the mandate of the Supreme Court was presented. Judge Dougherty refused to yield obedience to its terms. The messenger left forthwith for Washington, where he arrived about yesterday. His hurry was to return in time to present the refusal before the Supreme Court should adjourn, to obtain an order awarding execution of judgment direct. The order to execute the decree will, of course, be directed to the Marshall. The counties round about here say, that they will, if necessary, shoulder their muskets and march to the Penitentiary, to guard and prevent the Missionaries from being discharged.

Latest from Europe.

Foreign intelligence, by the way of Havre, and Liverpool, brought by arrivals at New York, is as late from Paris, as February 20th and the same date from London.

Messrs. Daunter, Aubert and Delaporte were convicted by the Paris court of assizes of a libel against the king, by representing him in a lithographic print, in the character of Gargantua, and each of them sentenced to six months imprisonment, and a fine of 500 francs.

The Leipzig Gazette states that the last columns of Polish refugees, destined for France, passed through that city on the 12th inst., making the total number who have traversed Saxony 1301.

There was a report that it is in contemplation to send out an expedition against the Bey of Constantine, the command of which is to be given to the duke of Orleans.

The Monitor announces the appointment of count de Rayneval as ambassador from the court of France to that of his most Catholic Majesty.

It was currently reported that it is the intention of the Ministers to put an end to the systematic opposition displayed by the Chamber of Peers towards the Chamber of Deputies, by the immediate creation of a considerable batch of Peers, selected principally from the Centres, but partly from the Extremities of the Chamber of Deputies.

The widow and children of Marshal Ney are going immediately to present a Petition direct to the Chamber of Peers, praying for a revision of the sentence pronounced against him.

Reports were in circulation at Brussels, Feb. 25, of serious disturbances in the Rhinish provinces of Bavaria and the Prussian provinces on the left bank of the Rhine; it was even said that the tri-colored flag had been hoisted at Parnassus and Deux Ponts, and that the provinces were in open revolt.

Letters from Madeira to the 4th Feb. say—there is another rumor of a revolt among the troops in favor of Don Pedro, but it rests upon slight authority. There has been a plot discovered, and all accounts agree that Don Pedro has only to show himself and the island will declare for the young Queen.

Lisbon accounts of the 14th, state that Don Miguel has ordered all Portuguese clerks and Portuguese persons employed by English residents, immediately to quit Lisbon. Trade is nearly at a complete stand.

A great many copies of a proclamation by Don Miguel have arrived at Nantes, and a still greater number have been sent to Belle Isle, where it has produced no other effect upon the patriots than to make them more firm in their resolution to maintain the cause of their Queen Donna Maria.

Lisbon dates of the 19th say the people waited with anxiety for Don Pedro, and were prepared to join him. Don Miguel employed all his efforts in preparation. He brought a large number of recruits from the interior, which were called volunteers, though they were chained two and two, to prevent desertion. There were at Badajoz about 40,000 Spaniards, prepared to sustain Don Miguel.

Letters from Madrid confirm the reports that Ferdinand was determined to assist Don Miguel.

Miscolonghi and Tripolizza sustain the cause of the Greek patriots, who have called Gen. Church to resume the command of the army and Mianlis to the fleet.

Reports of the Cholera were published daily in London. The panic had in a great measure subsided, until the 27th and 28th of February. On those two days, there were 20 new cases. The whole number of cases was 104, total number of deaths 69, remaining sick 18; of the new cases 11 were in Southark, 4 in Newington Butts, and 2 in Chelsea; 43 of all the cases were in Southark. Some still believe the disease contagious, but as it had begun to appear in Pan-

crass and St. Giles's, without any known communication, others doubted the use of quarantines. In the country the whole number of new cases was 31, deaths 15, recovered 27, remaining 100; total of cases 2968; of the new cases, 14 were in Glasgow and suburbs.

The snow covers the ground yet in the more interior parts of this State, and sleighing continues—and this in the midst of April! We are informed that cattle in many places are starving for want of hay—the stock having been exhausted by the unparalleled severity and duration of the winter. Many farmers have been obliged to draw browse from the woods for the subsistence of their sheep and cattle.

For the most part the snow in this vicinity has quite disappeared. The main roads have been tolerably settled for a week or more, and the passing on them with wheels ordinarily good.

The ice yet remains in the river. Last year it cleared out March 24. That has been about the average date of breaking up hitherto.

We have noticed that all our storms since the sun crossed the line have cleared off cold—very cold. This is a bad indication. If the example is followed throughout the spring, the coming season must be as bad as the last one was good.

Loss of the Free-Trade of Bangor.—The sch'r Free-Trade, Capt. Harriman, of and for Bangor, with a full cargo of Merchandise, and 21 passengers and crew, was cast away on Saturday night last, on Duck Ledges, off Monhegan, and immediately bilged and capsized. Fortunately, there was a ship's boat on deck, in which and the sch'r's boat they embarked and landed on Monhegan. They saved nothing but what they had upon their persons. It is supposed the invoice value of the merchandise on board to be \$40,000 at least, and \$5000 only insured. The wind and weather were fair, and it was in the mate's watch that the disaster occurred. No blame attaches to Capt. H. but much praise, for the coolness and fortitude displayed at the period of the most imminent peril and alarm. Our informant was a passenger on board.—*Belfast Advocate.*

Cautious. We have ever held in utter detestation the childish trick sometimes practiced by "grown babies," for the purpose of creating merriment, at the expense of another's feelings. In children they should never be encouraged by any smile of approbation, and in their elders they should be severely censured and frowned upon. A late London paper relates a melancholy instance of the effects of sudden flight, excited by a boy, whose wretched apology for having deprived a fellow being of reason and rendered her an idiot for life is that "it was only in play."

The story is briefly told. A boy of about 12 years, dressed himself in a white sheet and a hideous featured mask, and lying in wait for the housemaid, suddenly jumped upon her and clasped her in his arms. She uttered a loud scream and fell down in a state of insensibility. By the aid of powerful stimulants she was recovered, after remaining insensible for upwards of three hours; the shock and fright she sustained have entirely turned her brain! She has not uttered a word since, and when spoken to by any person takes not the slightest notice, but will continue sitting in one position, gazing vacantly for eight or nine hours to a time. She is twenty years of age, and was a merry good tempered girl; but by a mischievous frolic, she is likely to remain in a state of idiocy for life.—*Boston Transcript.*

COUGHING DOWN. It seems to be a practice in legislative assemblies, when a member rises to speak at a time when he is not wanted to be heard, for other members to be taken with violent fits of coughing. Friend Buckingham brought on a relapse of the influenza in the Massachusetts general assembly not long since. And our members of Congress are sometimes taken with a sort of spasmodic yelping. Our worthy old Pedagogue, when we were boys, had an excellent remedy for such tricks, with which he used to cure some very distressing coughs. A good birch rod applied nimbly to the shoulders, and *small of the back*, would drive all symptoms of the above nature from the whole system. We think it would be as efficacious on old boys as young, and it ought to be tried. Standard.

Letters.—An action was recently brought in Mobile, by the Postmaster, against William Marks, the master of the steam-boat "sun," to recover a penalty from the defendant under 6th section of the act of Congress of the U. States, for delivering the letters brought by the boat Tusculum instead of depositing them in the Post Office. Judge Brehm before whom the case was tried, decided that the penalty could not be recovered, as the conveyance of letters by the boat was merely an accidental convenience—the owners had no express or implied engagement to carry the mail, nor did the boat go into an absolute competition with the general government for the conveyance of a mail.

WHITE HIDES AND BLACK HIDES. A very observing and intelligent tanner of this place, informs us, that white Hides or the Hides of white cattle &c. make much the best leather, being stronger in its fibre, and more compact, while black hides made the poorest leather.

There has been quite a prejudice against white and speckled cattle. But if their Hides make the best leather they must be the best cattle altogether, for they will do as much labor—yield as much milk and afford as much beef as any other.—*Standard.*

ANCHOVY SAUCE. This sauce is prepared by pounding anchovies to a pulp. The mass is often colored by the addition of a venetian red; and as venetian red is frequently adulterated with red lead, it follows that anchovy sauce must occasionally be rendered poisonous by lead. Any of the tests for detecting lead will expose the mixture.

Under the latest date from Lisbon it was stated, that Don Miguel scarcely shows himself at all in public. He was recruiting what he calls "Volunteers in the country; but they come into the capital chained two and two. Pretty volunteers!

DANDELIONS. This vegetable is said to be a corrector of the bile, a fine laxative and most excellent in the liver complaint and dropsy.

Mr. Eben. Bean, Jr. of Berlin, Vt. was killed 29th ult. by a limb from a tree he was felling striking his head.

The Correspondent of the New York Commercial Advertiser says that Mr. Biddle, the President of the Bank of the U. States, was in Washington a few hours on Friday, and had a private interview with the President and the Secretary of the Treasury.

A coroner's verdict in Albany on the body of a woman found dead in her bed, 31 ult. was "death by suffocation, the same being caused by intoxication." When first discovered her little child was lying on her breast, and playing with its fingers on its mother's face, as if to awaken her!

The Providence Journal states that on Thursday last, the large wooden Cotton Factory at Valley Falls, owned by Mr. William Harris, was entirely consumed. Some of the machinery was saved. The building contained about 3400 spindles. It is supposed that the fire was communicated by a stove pipe in the main room while the workmen were at dinner. \$14,000 insured.

Paper from Wood.—It has lately been discovered, says an English Journal, that the best paper for wrappers, writing and printing, may be produced from wood shavings boiled in mineral or vegetable alkali. One hundred pounds of wood and twelve pounds of alkali will produce a ream of paper.

Early Vegetables. The Troy Sentinel states that Mr. Platt Titus, of the Troy House, treated his guests with a mess of "well grown" potatoes on the 17th inst. They were cultivated by Mr. Wm. Storror. Cucumbers, of a good size, were sold in Mobile in the early part of this month.

We have been informed says an English paper, that orders for upwards of 18,000 tons of iron rails are now executing by the iron masters in Monmouthshire, to be exported to America where rail-roads are making rapid progress in public estimation.

A little girl in Philadelphia was burnt to death, last week, by her clothes taking fire from some Cologne water dropping into the fire place, from a bottle she held.

The Georgia Courier states that the University at Athens, was in a state of rebellion upon when the stage left. "As crows the old cock, so crows the young."

A daughter of Mr. Israel Young, of Killbuck, Conn. aged 3 years, being left alone with a brother aged 5, 30th ult. accidentally set her clothes on fire, and died in a few hours.

APPOINTMENTS.

Br. N. C. FLETCHER will preach in Bowdoinham the 1st and 2d Sundays in May.

Br. E. WELLINGTON will preach in Solon next Sunday.

MARRIED.

In Turner, 4th inst. by Rev. George Bates, Mr. Charles Osborn to Miss Caroline Jones.

In Newburyport, Mr. Theophilus R. Marvin, of Boston, to Miss Julia A. C. daughter of Hayden Coggeshall, Esq.

In Prospect, N. C. Bishop, Esq. of Bangor, to Miss Sarah Lane, daughter of Josiah Lane, Esq.

In Franklin, Mr. Levi Wheeldein, of Orono, to Miss Sarah L. Lane, of F.

DIED.

In Brooklyn, L. I. Richard A. Munroe, of the U. S. Navy, aged 39.

In Bath, Col. Dunmer Sewall, aged 95. Mr. Levi B. Bryant, aged 32.

In Woolwich, 30th ult. Mr. John W. Stinson, aged 50.

In Limington, Mrs. Mary McArthur, aged 82.

In Greene, Mrs. Betsey, wife of Mr. Benjamin Allen, aged 67.

In Livermore, March 30th, Frank Davis, youngest child of David Washburn, Esq. aged one year and seven days. Br. Stetson preached at the funeral, a short and appropriate discourse from the following words, viz. "It is well with the child and she answers it is well."

In Hallowell, (Bowman's Point) on the 5th inst. Mr. DANIEL B. BALLARD, son of the late Captain Calvin Ballard, aged 28.

Amid the multitude of fallible mortals, there are those whose virtues shine with increased lustre, by a contrast with the vices that surround them,—whose souls calm sunshine can not fail to warm the hearts of those who move in their sphere,—and whose firmness of moral principle, and liberality of sentiment, win the fervent and perpetual esteem of the public. Such was emphatically the character of Mr. Ballard. Affectionate as a son—a brother—and a friend, gentlemanly in his deportment—and strictly moral in his dealings, he was one of those against whom the world could set down nothing in malice. He endured a lingering illness with christian patience and resignation; and resigned his spirit to his FATHER, in the full hope of a glorious immortality.

A CARD.

THE Subscriber offers his grateful acknowledgments to those gentlemen of Gardiner and Pittston, by whose prompt and spirited assistance, a quantity of HARD-WARE, belonging to him, was raised from the bed of the River and saved on Sunday last.

THOMAS B. BROOKS.

Hallowell, March 26, 1832.

TO LET,

A CONVENIENT two story House, to which is attached a Wood-shed and Barn, a good Well of water, and about half an acre of Land, pleasantly situated between Gardiner and Hallowell villages, about three quarters of a mile from the former place. The above will be let on reasonable terms. Apply to

DARIUS NYE.

Hallowell, March 26, 1832.

1832

Real Estate for Sale.

FOR sale a lot of land situated in Woolwich, near Day's Ferry, so called, together with the buildings thereon, consisting of a one story dwelling house and out buildings, in good repair. For particulars enquire of SAMUEL READ, Jr. near the premises, or the subscriber in Gardiner. HENRY B. WHITE.

Gardiner, March 7, 1832.

Notice.

THE petitioners for the FRANKLIN BANK are hereby notified, that a meeting of said petitioners will be held at the Selectmen's Office in Gardiner, on Thursday the twelfth day of April next at four o'clock, P. M. for the purpose of choosing a board of Directors, and of transacting all other business that may then come before them, relating to said Corporation.

JAMES N. COOPER.

ALEX. W. BACHELDER.

Gardiner, March 28, 1832.

Just Received

At the Universalist Bookstore Portland, Maine, Whittemore's Notes on the Parables, a new work—A Sermon delivered at the funeral of Rev. ALFRED V. BASSETT, by Thomas Whittemore—Smith on Divine Government, for sale by the doz. at publisher's price. A new supply of the life of Rev. John Murray—Balfour's Essays, &c. &c. Orders carefully attended to. MENZIES RAYNER, Jr. Portland March 1, 1832.

Universalism Defended.

JUST received and for sale by P. SHELTON, "Universalism defended;" A reply to several discourses delivered by Rev. T. Merritt against that doctrine; by Rev. L. K. Paige.

"ST. PAUL A UNIVERSALIST!"—A sermon by Rev. M. Rayner.

"DIVINE LOVE"—A sermon by Rev. M. Rayner.

Jan. 5, 1832.

POETRY.

THE ORPHANS.

But yesterday their mother's form, in funeral array,
Was carried forth to mingle with a husband's mouldering clay;
And lone and friendless are they now, two infants fair and free,
As ever shared a mother's kiss, or climbed a father's knee.

Upon the flowery bank they sit—beneath its verdant breast
Their parents sleeping, side by side, in cold communion rest;
Yet, all unconscious of their loss the orphans prattle there,
Contented with the flowers around—as innocent and free.

The past hath faded from their thoughts, or half forgotten lies—
No picture of futurity amid their dreams arises;
The present hours are rife with flowers—they sigh for nothing more—
The world, with all its mysteries, they seek not to explore.

The trace of tears, but lately shed, is lingering in their eyes,
But smiles are following on their wake, like sunshine in the skies;
Their sorrow is forgotten, while their eyelids still are wet—
So lightly is the seal of grief on infants' bosoms set.

And pleasantly—ah! pleasantly—they sit in childish play,
Too lone and beautiful they seem in this cold world to stay;
Ah! better far to wither in the glory of their spring,
Than live to taste the bitter fruit of maturer age will bring!

Edinb. Lit. Journal

From the U. S. Literary Gazette.

IS THIS A TIME TO BE CLOUDY AND SAD.

Is this a time to be cloudy and sad,
When our mother nature laughs around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?

There are notes of joy from the langbird and wren,
And the gossip of swallows through all the sky,
The ground-squirrel gaily chirps by his den,
And the wilding bee hums merrily by.

The clouds are at play in the azure space,
And their shadows at play on the bright green vale,
And here they stretch to the farthest chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower,
There's a titter of winds in that beechen tree,
There's a smile on the fruit, and a smile on the flower,
And a laugh from the brook that runs to the sea.

And a look to the broad-faced sun how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters and gay young isles,
Ay look, and he'll smile thy gloom away.

AGRICULTURE.

From the Genesee Farmer.

ON THE BEST SHRUBS FOR HEDGES.
An immense waste and cost of wood and labor is bestowed in the United States on fences, amounting yearly to nearly \$15,000,000, including repairs. Our system of fencing originated once in the superabundance of wood, but it has spoiled the rural scenery of America, and now is become too precarious and expensive. It is absolutely necessary to begin in all the improving farming districts, where the land is good and stones as well as wood rather scarce, a different mode of enclosing fields, such as hedges, now merely confined to a few districts of the middle states. Hedges are cheaper and more durable than fences, handsomer, and may even be made profitable. During many year's travel in fifteen states, I have studied the subject, and shall give in a few words the results of my inquiries.

Hedges may be divided into Field hedges and Garden hedges, and each of these into four series. 1. Thorny evergreens. 2. Thorny deciduous. 3. Thornless evergreens. 4. Thornless deciduous. Their value is in the order stated; but some kinds are besides more valuable by longevity, hardness, beauty, facility of growth and a profitable crop of leaves or fruit!

FIRST SERIES. *Thorny evergreen Shrubs.*
1. JUNIPERUS. Juniper bush and Cedars. We have three wild species, one of which, peculiar to New-York and Canada, *J. depressa*, Raf. 1817, forms an impenetrable thorny bush, like the European Juniper. All are hardy, grow well from berries and slips, bear trimming in any way, last for ages or for ever, with care; are uninjured by any animal or insect; the leaves and berries are medicinal. Excellent for garden fences, as good a wall. I have seen at Germantown such a hedge around the garden of Dr. Belton: it is four feet high, nearly two feet thick, cut square all around, and only twenty years old. I put this first in value.

2. ILEX, or Holly comes next. Nearly as good, valuable and profitable, but of slower growth, and not filling so well below, nor bearing the scissors. Medical also; bark and berries have many uses.—See medical Flora of U. S. N. A. pg. 53.

2d. SERIES. *Thornless evergreen Shrubs.*
3. THUYA or Arborvitae. Very pretty garden hedges. Grows with the utmost facility from cuttings, which seldom happens with evergreens. Bears trimming, but its natural fan like growth is too pretty to be spoiled; can be set as crowded as we like. Neither cattle nor insect touch it. Lasts a century.

4. BUXUS or Box. Is too well known for comment, similar to the last, but not so pretty, too slow for hedges, rather used for borders.

5. LIGUSTRUM or Privet. Similar to Box, better for hedges, but liable to insects.

6. ABIES or Spruce and Firs. These huge trees may be compelled to form fine spreading hedges by cutting their upper shoots, and allowing them to grow sideways. They would last long, and be very handsome, mixed with Roses and Briars to entangle them; but they are delicate and liable to injuries: they thrive best in Canada and the coldest regions.

3d. SERIES. *Thornless deciduous Shrubs.*
7. MALUS CARONARIA, Crab Apple.—Excellent, hardy; beautiful sweet blossoms, good fruit for preserves. Would make delightful fences, with some Briar fillings. Bears trimming and lives 200 years.

8. TOXYLON, Raf. 1817. Bow-wood or Ayae of Arkansas. Lately introduced as far north as Pennsylvania, grows well from cuttings as quick as a willow, very hardy. Excellent thorny hedges. Fine large fruit. Wood dies yellow like Fustic.

9. GLEDITSIA or Honey locust. Large tree, bearing cutting and to be kept in hedge form, makes a hedge in three years. The most horny variety is the best. Col. Meade of Kentucky made fence of it, planted in a standing position. The cattle may bruise the leaves, but never break through. Leaves good fodder; pods much relished by sheep in the winter.

10. CRAEGUS or Thorn. The fine hedges of Chester County in Pennsylvania, and Newcastle County in Delaware, of 100 standing, and forming a peculiar rural beauty, are mostly made of *Cr. crusgalli* or the American Cockspur Thorn. Excellent, very lasting and easily kept. The *Cr. oxyacantha* or European Thorn is more precarious and never so bushy or large with us. Many other kinds of wild Thorn will do as well; the *Cr. coccinea* above all.

11. PRUNUS SPINOSA. Thorny Sloe. Not uncommon in Pennsylvania but precarious, because not native.

12. BERBERIS. Barberry. Very good hedges, but require some care, ought to be mixed with other shrubs or Briars, many uses.

13. RHAMNUS. Blackthorn. Native, similar to the last, demand care. Medical.

14. XANTHOXYLON. Prickly Ash. Forms a thin hedge; but may be mixed. Very useful medical Shrub. See my med. flora N. A. Sp. 96.

15. ROSA. All the thorny Roses form beautiful hedges either alone or to fill up. Delightful for gardens, and would make the fields to bloom in beauty.

16. RUBUS. Blackberry. As good as Roses, and affording a fruit: much used for filling and entangling other hedges.—Raspberries and Brambles equally good.

17. SMILAX. Briars. Excellent prickly vines to entangle mixed hedges. Roots medicinal, very useful.

FOURTH SERIES. *Thornless deciduous Shrubs.*

18. ULMUS. Elm. May be trained to hedges; the invaluable *U. fulva* or Slippery Elm ought to be preferred.

19. Ostrya. Hornbeam. Better still, forms a thick hedge.

20. MORUS. Mulberry. I left for the last this most valuable tree. It bears cutting, and is often raised in silk countries as a shrub hedge, to collect the leaves easier. Grows with the utmost facility, lasting sixty years at least. It may be entangled with Rose, Briars and Brambles, but better still by *Grape Vines* as in Italy. It will give a profitable crop of leaves for Silk, and berries to eat. As a mere support of vines, it saves the cost of poles and much care. A hedge of white or red mulberries would repay tenfold the cost of sowing or planting. Let us hope that the general introduction and production of Grapes and Wine, Mulberries and Silk, will go hand in hand throughout our country, which will both furnish two great staples of Agriculture, as invaluable as the cotton and sugar of the southern states, to gratify and enrich our Farmers.

C. S. RAFINESQUE.
Prof. of Hist. and Nat. Sciences.
Philadelphia, 25th Feb. 1832.

MISCELLANY.

ST. MATTHEW.

It is thought this apostle was the first who wrote the history of Christ and his ministry. He being early called to be a companion of Jesus saw with his own eyes a great portion of the interesting facts which he relates in his Gospel. He was called *Levi*, as well as *Matthew*, and was the son of one Alphaeus; but not that Alphaeus or Cleophas, who was the father of James. Previous to his call to be an apostle he was a publican, or a collector of Roman taxes. He had a custom house near the sea of Galilee, where he collected all the duties, on taxable commodities that were transported that way, and all the tribute from such passengers as travelled by water. This lucrative office was immediately abandoned when Christ called him to follow him.

According to the best information which has been obtained, this apostle wrote between A. D. 61 and 64. It was at a time in which the Hebrews suffered extreme persecution, by which the apostle Paul was induced to write his faithful epistle to prevent their apostasy. Under these circumstances there could be nothing more likely to encourage them, than the history of the miracles and resurrection of Jesus Christ.

It is therefore very probable that Matthew and Paul wrote to the Christians in Judea, about the same time and for the same purpose, to confirm them in the faith and doctrines of the Gospel.

As St. Matthew wrote for the instruction and benefit of Christian Jews in Palestine, he related some prediction of trials and desolations which should come upon Jerusalem. He speaks figuratively in some respects, but plainly, as to the fact, of the destruction of the Temple.

That his great object was to confirm christian Jews in the true faith, and convert others to the same belief, is evident from the manner of his beginning the genealogy of Christ. He commences with Abraham, which was according to the Jewish custom, and gives the genealogy in a legal descent in the line of Joseph his reputed father, through David, that the Jews might see his legal heirship to the throne of Israel. He often refers to the customs

of the Jews, mentions many of the Saviour's censures, of their errors, and superstitions; quotes a great number of passages from the Jewish Scriptures, answers many of their objections, and in various instances communicates his ideas in the ordinary terms of Jewish Theology.

There is no authentic history of the manner in which St. Matthew's life was closed. It is supposed by some, that he went into Abyssinia and preached the Gospel and there died a natural death; but a more general opinion is, that he suffered martyrdom in Persia.—N. H. Observer.

ST. MARK.

From the best accounts which have been obtained, it is quite evident this evangelist wrote next after St. Matthew and near that time. He was not, as was St. Matthew, Peter, and some others, eye witnesses of the facts which he relates, but was most probably converted through the instrumentality of Peter, of whom he was a constant and intimate companion, and of whom he received his religious instruction and knowledge, and whom Peter very affectionately called his son. Although St. Matthew wrote his Gospel in Hebrew, or in the common language of the Jews, St. Mark wrote his in Greek, the language generally in use among the polite and learned in that region, and published it at Rome, in the metropolis and centre of the civilized and learned world. Here it was promulgated for the instruction, confirmation and comfort of christians in that Empire, who were enduring persecutions similar to those of their christian brethren in Judea. It has been a prevailing opinion, that St. Mark travelled into Egypt, and there preached, and while delivering a discourse in the pulpit, was seized, bound and dragged through the streets till he was dead. But there is no certain account of the manner of his death.—*Ibid.*

The *Ourang Outang*.—This singular being, the exhibition of which is to close in this city with the present week, is considered by those who have visited it as every way worthy of observation.—"Were it not for the considerable scarcity of nose, and a somewhat superabundant chin and mouth (says one who appears to have examined this animal minutely,) we should look upon its countenance as a specimen of beauty far surpassing the phizzes of some bipeds which we have beheld, who possess the faculty of talking. There is in fact less difference between the features of this creature and those of some human beings, than often exists between different individuals of our own race. It seems more nearly allied in appearance to the lower orders of mankind, than these do to the most refined and intelligent. Though but a baby in regard to years, it is much more expert than human children of the same age. It feeds itself from a cup with a spoon, drinks from a wine glass, betakes itself to bed, drawing the bed clothes around it, and reposing its head upon its arm in the most natural manner possible. Respecting its external physical conformation, it seems to differ but little from that of humanity itself. Its head is shaped like a young Tartar's, though the nose and ears are somewhat smaller and the chops greater—its limbs resemble those of man though longer in proportion, the shape of the feet only making a material difference. Its frame is furnished with all the paraphernalia pertaining to our skeletons, which distinguish our organization from that of some brutes—such as knee-pan, the collar-bone, and shoulder blades, &c. and all its organs, save those of speech, seem to approximate very nearly to the condition of human nature."—*Charleston Courier.*

Negro Wit.—How much ya charge, massa magistrate, to marry me and Miss Dinah? "Why, Clem, I'll marry you for two dollars." "Two dollars! what you charge to marry white folks, massa?" "We generally charge them five dollars, Clem." "Well ya marry us like white folks, and I give ya five dollars too." "Why, Clem, that's a curious notion, but as you desire it, I'll marry you like white folks, for five dollars."

The ceremony being over, and Clem and Dinah made one, the magistrate asked for his fee. "Oh no massa, ya no come up to de greement—ya no kiss de bride!" "Get out of my office, you black rascal." And so Clem got married for nothing.

From the Standard.

CEMENT FOR GRAFTING.—It is made of the following articles: Good clean rosin, bees or yellow wax, tallow and hard soap, prepared in the following manner. Take one half of a six cent cake of hard soap and cut it as fine as you can; to this add one half pound of tallow; melt them over a moderate fire and stir them until the soap is all dissolved; then add five pound of rosin and one and a half of bees wax. When melted, temper it in the same way as the shoe-maker tempers his wax with tallow, and work it in the same manner.

From the Standard.

GROWTH OF A GREEN GAGE SCION.—I set some Green gage Scions for Nathan Goding of Gardiner, in the Spring of 1831. I measured one of them this spring (1832) and found it 13 feet 10 inches in length. The main branch was 6 feet 6 inches; limbs, 7 feet 4 inches. Another scion in the other side of the same stock, measured 10 feet 9 inches, making 24 feet, 7 inches from one stalk of an inch in diameter. Beat this if you can.

Z. SARGENT.

A public meeting has been held at Portsmouth, N. H. to consider the expediency of establishing a steam boat on Winnepesaukee Lake, and a committee appointed to make a report.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830.
I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most improved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.

JOHN SMITH.

Readfield, Feb. 16, 1832.

To whom it may concern.
BE it known that I, the subscriber, do hereby give and release unto my son, JAMES MEAGHER, all right, and claim to any and all his wages and earnings from this day henceforth, and my said son has full liberty from me hereafter to make and discharge any contract relative to his services with any person or persons.

JAMES MEAGHER.

Whitefield, March 3d, 1832.

Real Estate for Sale.
FOR sale, a lot of Land lying west of, and adjoining the Methodist meeting house in Gardiner, together with the buildings thereon, consisting of a small HOUSE and BARN. Said lot is in a very pleasant and healthy situation, commanding a delightful prospect of the River and surrounding country. The buildings are new and in good repair.

Also, one undivided half of the House built and formerly occupied by Kendrick & Gould, with the lot belonging thereto. Terms liberal. Enquire of the subscriber in Gardiner. JAMES G. DONNELL.

Gardiner, Feb. 20, 1832.

House to be Sold.

TO be sold, the HOUSE recently occupied by Nathan Smith and nearly opposite the Clothing Mill in Gardiner. The House will be sold with or without the Land.

The Brick Yard in front of same will be leased for any term of time.

For particulars enquire of H. B. HOSKINS, Agent. Gardiner, March 19, 1832.

Notice is hereby given.

THAT a special meeting of the Stockholders of the Gardiner Bank will be held at their banking house on Tuesday the 10th day of April next, at 3 o'clock in the afternoon:

1st. To determine whether they will reduce their capital stock agreeable to the provision of an act passed by the Legislature; and to pass such votes relative thereto as may be judged expedient.

2d. To revise the by-laws.

3d. Supply any vacancy which may exist in the board of Directors.

Per order of the Directors.

E. SWAN, Cashier.
Gardiner, March 26, 1832.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, Maine, April 1, 1832.

Thomas N. Atkins,	James Kiteage,
John Atkins,	Susan A. Kimball,
Aaron Bran,	T. K. Lord,
Samuel Bran,	Thomas Lewis,
John Bran,	Orin Libbey,
Joseph Bailey, Jr.,	D. L. Miliken,
Sarah Ann Bailey,	Nathan Mower,
Ruth F. Elton,	Calvin Murphy,
Martin Bates,	James M. Curry,
Grant Curtis,	Nathaniel Newell,
Israel Douglas,	Manthano Noyes,
Zebulon Douglas, 2,	Edward Peacock, 2,
Taylor Eastmond,	Daniel Lewis Pickard,
Peter Fifield,	Hugh Reed,
Elias Fairbanks,	John Rymer,
Noah Farr, Jr.,	John Stevens,
Cynthia W. Graves,	James Steward,
Zebina Hunt,	Parker Sheldon, 2,
Micajah Hanson,	Russell White,
George Holmes,	Margaret Wing,
Michael Hildreth,	Benjamin Wilber,

SETH GAY, P. M.

China Academy.

THE Spring Term of China Academy will commence on Monday the 3th day of March next, under the tuition of JONAS BURNHAM, A. M. who is recommended as well qualified for the service he has undertaken. Youth of both sexes are invited to try the advantages of this institution, and it is confidently believed that their reasonable expectations will not be disappointed.

Board from \$1 00 to \$1 33 per week.

ALFRED MARSHALL, Sec'y.

China, Feb. 16, 1832.

NOTICE is hereby given.

that the subscriber has been duly appointed Administratrix on the estate of Doct. JESSE PIKE, late of Litchfield, in the county of Lincoln, deceased; and has taken upon herself that trust by giving bonds as the law directs. And all persons having demands upon the estate of the said JESSE PIKE, are requested to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

CLARISSA A. PIKE, Adm'x.

Litchfield, Feb. 21, 1832.

COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of Bath, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling of JOSIAH LIBBY, innholder, at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSIAH LIBBY,

JOSEPH SMALL.

Wales, Feb. 27, 1832.

COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twenty-first day of February instant, are allowed said Creditors to bring in and prove their claims.—And we will attend that duty at the house of JOSIAH LIBBY, innholder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon.

JOSIAH LIBBY, Commissioner.

DAVID FLUMER, Commissioner.

Wales, Feb. 21, 1832.

Removal.

THE Universalist Bookstore, Portland, Maine, is removed to No. 6, Exchange street, 6 doors from Middle street. A general assortment of Universalist publications, Miscellaneous, School Books, Stationery, &c. &c. at the lowest prices.

N. B. All orders from the country carefully attended to.

PORTLAND, Feb. 10, 1832.

MENZIES RAYNER, Jr.

Dr. Davenport's Bilious PILLS.

THESE PILLS so justly esteemed for their easy operation and good effects, as a safe, safe and easy remedy for bilious complaints, such as indigestion, flatulency, and in removing obstructions of the bowels; in helping digestion, restoring lost appetite, and a relief for costive habits.

They are so accommodated to all ages, seasons and hours, that they may be taken in winter or summer at any time of the day, without any regard to diet, or hindrance to business. Their operation is so gentle, pleasant and effectual that by experience they are found to exceed any other Physic heretofore offered to the public.

Mr. Daniell.—I have made use of various kinds of Bilious Pills in my family, and I hesitate not to say that Doct. Davenport's Pills are the best family medicine I have ever used.

P. ALLEN.

Davenport's Celebrated Eye WATER.

Which needs only to be used to be highly approved of for all sorts of weak and sore eyes. From some of the numerous certificates offered in favor of this excellent clysterium, one only will be published, from Dr. Amos Townsend of Norridgewock.

This may certify I have used Davenport's Eye Water in a number of cases and have never known it fail in one instance.

AMOS TOWNSEND.

February 23, 1830.

Wheaton's Itch Ointment.

(Price reduced to 25 cents.)
THE character of this celebrated Ointment is so well known for being a safe, speedy and certain cure for that troublesome disease called the itch—and for all kinds of Pimples on the skin; likewise a valuable article for the Sore Throat and Chills. For full particulars see directions accompanying each box.

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful for moving all jaundice and bilious complaints.

The public are informed that by a recent arrangement made with J. WHEATON, the genuine bitters will hereafter be offered with J. D. Daniell instead of J. Daniell as formerly.

The above is kept constantly for sale in Gardiner, J. BOWMAN; in Hallowell by Robinson, Page & Co. and Ariel Wall; in Augusta by Elen Fuller, William Smith, and E. S. Tappan; in Vassalboro, by Robinson, J. Butterfield, and G. Carlton; in Waterville by S. and J. Eaton; in Waterbury, by D. Cook and S. Plasted; in Clinton, by J. & S. Lunt; in Allston by Mr. Baker; in Milburn, by S. & D. Weston; in Bloomfield, by J. Farrar & Son; in Fairfield, by Latham; in Norridgewock, by S. Sylvester, D. Tewkesbury, and A. Manly; in Anson, by D. Stewart, and F. Smith, and by the Druggists in Portland and Boston.

All orders directed to J. D. DANIELL, sole proprietor, Dehlin, Mass. will meet with prompt attention. March 20, 1832.

"THE AMERICAN FARMER."

A new weekly paper, in quarto form, edited by GIDEON B. SMITH, is published in Baltimore. It is devoted exclusively to agriculture, horticulture, and rural and domestic economy. It contains every week the prices current in the commercial and common markets, of the principal commodities of foreign and domestic, as is interesting to them, with regard to the current value of their produce.

Contents of No. 46. Vol. 13. Ceres or Wheat State Agricultural Societies—on the culture of the Sweet potato—on the culture of the Vine—on the Marigold—on the culture of the Grape—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—on the culture of the Fig—on the culture of the Peach—on the culture of the Apple—on the culture of the Pear—on the culture of the Plum—on the culture of the Cherry—on the culture of the Strawberry—on the culture of the Raspberry—on the culture of the Blackberry—on the culture of the Currant—on the culture of the Gooseberry—on the culture of the Elder—on the culture of the Hawthorn—on the culture of the Yew—on the culture of the Box—on the culture of the Laurel—on the culture of the Olive—